



THE
Bishop of Bristol's Thanksgiving
S E R M O N
Preached before the
RIGHT HONOURABLE
HOUSE of PEERS,
ON
Tuesday the 29th of May 1716.



A

SERMON



Die Mercurij 30^o Maij 1716.

ORdered by the Lords Spiritual and Temporal
in Parliament assembled, That the Thanks
of this House be, and are hereby given to the
Lord Bishop of Bristol, for the Excellent Ser-
mon by him Preached before this House Yesterday
in the Abbey-Church, Westminster; And he is
hereby desired to cause the same to be forthwith
Printed and Published.

W^m COWPER Cler^y Parliamentor



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A
S E R M O N

Preach'd before the

R I G H T H O N O U R A B L E
H O U S E o f P E E R S,
A T
W E S T M I N S T E R - A B B E Y,
O N

Tuesday the 29th of May 1716.

B E I N G

The Day of Publick Thanksgiving to Al-
mighty GOD, for having put an End
to the Great Rebellion, by the Restitu-
tion of King CHARLES II. and the
Royal-Family.

B. Y

Smallridge

G E O R G E Lord Bishop of Bristol.

L O N D O N :

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PSALM CXV. I.

*Not unto us, O Lord, not unto us, but
unto thy name give glory, for thy
mercy, and for thy truth's sake.*



HERE being no Title to this Psalm, which should lead Us into the Knowledge of the Author by Whom, the time When, or the Occasion upon Which it

was penn'd, there is room left for Conjecture, but no way of arriving at a Certainty, as to Any of these Points. All the Light We can have therein is from the subject Matter of the Psalm; but even from That it doth not evidently appear, whether it was written in a time of publick Calamity by way of Supplication, in order to implore God's Blessing, or on occasion of some publick Success, by way of Thanksgiving for a Signal Mercy already receiv'd. To this Latter case it is very applicable, and God be praised that We have so happy an Occasion, as this Auspicious Day affords Us, thus to apply it. The Inspired Author seems to have had His thoughts employ'd in the Contemplation of some Publick Blessing vouchsaf'd to the House of Israel, and to ver. 9, 10.

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A Sermon preached

the House of Aaron; some late and remarkable Instance of God's having been *their Help and their Shield*; some Interposal of the Divine power in favour of his Beloved people, at a Critical time, when there was no prospect of Humane Help; a devout Sense of which made Him break out into these Words, full of great Humility and pious Gratitude.

Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

1. When the Psalmist denies, that the glory of those Mighty and Wonderful Successes wherewith God's people are at any time blessed, doth belong to Them, He intimates, that Men are apt to Ascribe the praise thereof to their Own Merits, Counsels, or Archievements.

2. When He with Earnestness and Vehemence repeats that Denial, He doth by such reiterated Negation imply the great Folly and Impiety of Mens thus ascribing the glory of such Successes to Themselves, or to any of the Children of Men.

3. When He expresses his Desire, that the Glory thereof may be given to *God's Name*, He directs Us to pay the tribute of Praise and Thanksgiving to that Sovereign Being, whom only of Right it is due.

4. When He requires, that this Glory should be given to God *for His Mercy and His Truth's Sake*, He instructs Us, that, wh

We receive such Blessings from the Hands of God, We derive them not from his Justice, but from his Clemency; they are not such as We can of Right claim, but such as He, out of His Unbounded Goodness, and regard to those gracious Promises, which He hath made to his Church, vouchsafes to grant.

I. That Men are apt to ascribe to Themselves those Signal and Glorious Successes, which are not the fruit of their Own Industry, nor the contrivances of their own Policy, nor the acquiescence of their own Wisdom and Strength, but the free Gifts of God, the gratuitous Largesses of his overflowing Bounty, and the unmerited Acts of his peculiar Goodness and Favour, is evident, as from any Other Instances, so more especially from the intolerable Pride, and assuming temper of the *Israelites*, in whose Name the Penman of this Psalm might be the more concern'd to disavow any such invasion of God's peculiar Right, because They had been in all Ages notoriously guilty of such Unpardonable Usurpation. No Generation of Men under Heaven could have more Numerous, more Sensible, more Demonstrative proofs of their Dependence upon God, and their owing all the Advantages they enjoy'd to his immediate Providence, than the *Israelites* had: By his Power they were first establish'd, and by his Protection they were constantly secur'd in the Possession of their Laws, their Liberties,

- berties, and all other their Temporal and Spiritual Rights. In every Step they made from Egypt to the promis'd Land; from the House of bondage to a Countrey flowing with an abundance of all things good and desirable in Life, his Power was visibly display'd, and his Arm made bare before them: They were Brought forth, they were Conducted, they were Fed, they were Upheld by a continued Series of Miracles. That they might not attribute their Escape from the bondage of Egypt, and the Tyranny of Pharaoh, to their Own Policy and Contrivance, God rescu'd them by a
- Psal. 78. 12. *Mighty Hand, and a Stretched-out Arm, and in their Sight did marvellous things for their deliverance in the land of Egypt, even in the field of Zoan: That they might not Ascribe their safe passage over the Sea to their Own skill and*
- ver. 13. *conduct; God divided the Sea and caus'd them to pass through, and He made the Waters to stand on an Heap: That they might not imagine they found their Way without any Superior*
- ver. 14. *direction or guidance; In the day-time God led them with a Cloud, and all the Night with a light of Fire; that they might not pretend their Maintenance on the Way was owing to their Own Care and Provision, and the early Preparations they had made for so long and*
- ver. 15. *difficult a March; God clave the rocks in the Wilderness, and gave them drink as out of the*
- ver. 23. *great depths; He commanded the clouds from above, and opened the doors of Heaven, and rained*

rained down Manna upon them to eat, and gave them Angels Food: That they might not impute the Expulsion of their Enemies, and the Settlement of themselves in the promised Land to their Own Valour and Prowess, to their Military Skill and Conduct; God brought them to the Border of his Sanctuary, even to the Mountain which his right Hand had purchased; He cast out the Heathen also before them, and divided them an Inheritance by line, and made the Tribes of Israel to dwell in their Tents. ver. 51.

And now can We imagine any Danger, any Probability, any Possibility, that Men thus call'd forth by the Audible Voice of God; thus Brought out, Directed, Sustain'd, Secur'd, and put into actual Possession of the Countrey of their Enemies by the Immediate Hand of God, should at last look upon it not as God's Donation, but their own Acquisition, and ascribe the Glory of this Miraculous Expedition, these Surprising Deliverances, these Unparallel'd Successes, not to God, but unto Themselves? And yet God, who knows the secret working of Mens Hearts, and how apt they are to be infatuated with Proud thoughts and Vain conceits of their own Wisdom and Power, even where their Weaknesses and Impotence are most conspicuous, thought it necessary to caution that people against a Sin, of which it is not likely that they themselves, Before such Caution was given, or perhaps even After it was given,

given, could think it so much as possible they should ever be guilty. This Caution We find recorded for our Admonition in the like Cases. Deut viii. 11. *Beware that thou forget not the Lord thy God; ----- Lest when thou hast eaten, and art full, and hast built goodly Houses and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied, then thine Heart be lifted up, and thou forget the Lord thy God; that very Lord and God, which brought thee forth out of the Land of Egypt, from the House of Bondage ---- and thou say in thine Heart, My Power, and the Might of mine Hand hath gotten Me this Wealth.*

Now if it was Possible for that people in Those Circumstances to ascribe their Wonderful Successes to their Own Power; if the Caution here given by God shews, that was Probable they would do so, if the Event prov'd that they Actually did so, then cannot be thought Unlikely, that Other Persons in different Circumstances, where the Hand of God doth as Certainly, but not as Visibly interpose; where Second Causes are more freely left to produce their Natural and Usual Effect; where the Means made use of do manifestly and confessedly contribute to the End thereby accomplish'd; should be lifted up with their Successes, as gain'd by their Own Wisdom and Conduct; should

look upon the Events which are wrought by the Prudence of their Counsels, or by the Prevalence of their Forces, as Owing intirely to those Subordinate Causes, to which they cannot without Injustice be denied to be in a great Measure due ; and consequently should want to be put in Mind, that although these are proper Instruments in God's Hands to bring about what He hath purpos'd, Yet they are still but Instruments ; and that therefore those who under God have most contributed to the accomplishing any Great and Glorious Event, (such as was that We this day celebrate, the Restauration of our Ancient Government in Church and State) whether they were Men of Renown for Counsel, or for Action, whether they exerted themselves in the Cabinet, or in the Field, Suffer no Diminution in their Character, when not out of any Envy or Ingratitude towards such Worthy Patriots, but out of a Jealous concern for the Honour of God, We declare, *not unto them, not unto them, but to his Name the Glory thereof ought to be given, for his Mercy, and for his Truth's Sake.*

II. We ought to be the more cautious of ascribing to our Selves, or to the Sons of Men, the Glory of those Successes, which are due only to God, because, as the Prohibition of the Psalmist intimates that Men are not apt thus to proceed, so in the 2d place
by

by the Vehemence and Earnestness with which He repeats that Prohibition, (*not unto Us, not unto Us*) He expresses the great Folly and Impiety of Such Procedure. To give that Glory to any Other being, besides God, which is due only to God, is the proper Notion of Idolatry; and therefore, whether We fall down before an Image, or in the Pride of our Hearts arrogate divine Honours to ourselves; whether the Idol We worship be the work of our Hands or the Creature of our Imaginations, We are in both Cases equally Idolatrous. For Idolatry doth not Properly, much less Solely consist in the Outward expression of Honour, but in the Inward Sentiment. He, who ascribes to the Creature those perfections which are peculiar to the Creator. He who assumes to Himself, or attributes to Other Men the Honour of accomplishing those Events, which God only Doth, God only Can accomplish, pays unto Man divine Worship, tho' He doth not bow the Knee to Him, or fall down prostrate before Him. Hence is it, that Impious or Irreligious Persons, who have insolently claim'd to themselves the Honour of those great Events which God hath wrought by their Hands, have in a very Exemplary and Remarkable Manner been punish'd by the Almighty for the Invasion of his Peculiar and Unalienable Rights. Such was the Pride and Arrogance of the King of *Affria*, who, because God

made use of Him as a Scourge to chastise a
 sinful and disobedient people, was lifted up in
 his Heart, and insolently boasted of his Con-
 quests, as gain'd entirely by his Own Irresisti-
 ble power. For He said, by the Strength of my *Isa. x. 13.*
 Hand I have done it; and by my Wisdom, for
 I am prudent; and I have removed the bounds
 of the people, and have robbed their Treasures,
 and I have put down their Inhabitants, like a
 Valiant Man. Righteous is the Judgment of
 God, who, in order to convince Such bold
 Pretenders of their Unsufferable Impiety and
 Folly, hath made them feel the terrible effects
 of that Divine power, which they affected to
 rival, and hath forc'd them to acknowledge
 the Frailty of their Mortal Natures, by level-
 ling them with the very lowest of Men, and
 bringing them back to that dust, out of which
 his Almighty Hand at first rais'd them. Such
 was the fate of this haughty Assyrian, when the *Isa. xiii.*
 Lord broke the Staff of his power, and caused *11.*
 the Arrogancy of this proud Man to cease, and
 laid low the Haughtiness of this Once terrible
 One. Then did those, over whom He had in-
 sulted, whilst He was in his Grandeur, tri-
 umph over Him in the Day of his Abasement,
 speaking and Saying unto Him: Art thou also *Isa. xiv.*
 become weak, as We? Art thou become like unto *10, &c.*
 us? Thy pomp is brought down unto the Grave;
 the Worm is spread under thee, and the Worms
 cover thee! How art thou fallen from Heaven,
 Lucifer, Son of the Morning? How art thou
 cut

cut down to the Ground, which didst weaken the Nations? Is this the Man, that made the Earth tremble, that did shake Kingdoms? If We would keep at the Utmost Distance from feeling the like strokes of Divine Vengeance, it will behove Us to keep at an Equal Distance from any the least approaches towards the like Presumption and Arrogance, and not only to hearken to the repeated Prohibition of the Psalmist in not ascribing the Honour of such glorious Successes to Men, but also in the 3^d place to obey his Injunction in giving the Glory thereof to God.

III. There is no Doctrine more frequently, or more plainly delivered in the Word of God, None of which We who profess to believe that Word ought to be more thoroughly perswaded, than that All things are governed by a Wise and Over-ruling Providence; that those Events, in the Accomplishment of which the Abilities of Men eminent for Prudence, Courage, or any Other commendable Quality, do most manifestly shine forth, and most deservedly gain publick Admiration and Applause, are not brought about without the Concurrence of a still superior Wisdom, and Power that be there never so much Foresight and Counsel in the Forming of a Design, never so much Steadiness and Application in Carrying it on, never so much Vigour and

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before the House of Peers.

Activity in the Execution of it, Yet, if God be Against it, if He be not For it, it cannot have the desired Success, it must of Necessity miscarry; that therefore when We undertake any Enterprize of great Weight and Moment, and especially in Affairs, where the Publick Safety and Welfare are concerned, We ought in the first place to apply ourselves unto God by Prayers, and Supplications for his Assistance and Blessing; and that if our Hopes are Answered, and much more if they are Exceeded; If All that we asked of God is granted, and greater Mercies, than We durst presume to ask, are Bestowed; if the Means by Us employed are by His powerful Concurrence rendred effectual for attaining the desired End, We ought to give Him the Glory, and render unto Him our most Solemn Praises and Thanksgivings. It is Necessary, that We should have this firm Perswasion and lively Sense of God's being the Bestower, as of every good Gift, so particularly of All Publick and National Blessings, that We may have an Adequate Value of the Mercy received; that We may be just to the Merits of those, by whose Hands God is pleased to convey it to Us; and that We may not stop at Them, but in our thoughts may rise up to Him, who is the Original Source and Well-spring of All Blessings, which like a plentiful Stream overflow and enrich a Nation.

A Sermon preached

How great and signal soever any Temporal Blessing may be, howsoever Considerable in it self, and fruitful of happy Effects, which may reasonably be expected to follow from it; how Terrible soever the Danger, which by it is escaped, and how Valuable soever the Advantages, which are thereby gained, it can never be so great in Any of these regards, as it is in Consideration of God the Bestower of it. For No Enjoyment on this side Heaven can equal this comfortable Assurance, that the Preserver of Men careth for Us, that the Lord of all things delighteth to do Us good. That which adds the greatest Price to Any National Mercy, is, that it bears the Signature of Heaven and is sent Us as a sure token of the Divine favour. In order therefore to form a right estimate of it's Worth, We must lift up our Eyes to the Hills, from whence cometh our Help; and our Joy will then be full, when We consider that our Help cometh from the Lord, who made Heaven and Earth.

And as this Reflection will give Us just Sentiments of the Valuableness of the Mercy bestowed, so will it raise in Us a suitable Veneration for those Worthy Patriots, whom God is pleased to pitch upon to minister to his Providence in the Conveyance of his Blessings to the Sons of Men. For what can so much distinguish or Dignifie any mortal Man, nor can raise Him to so great an Height and eminence above Others, what can add so

before the House of Peers.

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Lustre to his Name, as to be an Instrument
in God's Hand; One whom He chooseth out
of the rest of Mankind, to bring about his
Great and Glorious purposes; by whose Coun-
sels, or Conduct He delights to convey Deli-
verances and Mercies to his Church, and to a
chosen People! Be his Fame never so far
spread by the renown of his Actions, be his
Title never so Noble by the Dignity of his
Rank, be his Interest never so great in the af-
fections of the People, or in the favour of his
Prince, Yet all these Honours are but mean
and contemptible in comparison of That much
greater glory, which redounds to such an One
from his being, as it were, an Angel of God,
in whom He dispenseth His blessings to the
sons of Men. Great things are said of Na-
aman in the Holy Story; that He was Captain
of the Host of the King of Syria: That He was ^{2 King.}
a great Man with his Master, and Honourable v. 1.
but the finishing Stroke of his Character
was this; that by Him the Lord had given De-
liverance unto Syria.
And as this Sense of God's being the Be-
getter of every National Blessing is thus
necessary to heighten our Opinion of the
Favour bestow'd, and to increase our Esteem
of the Persons through whose Hand it is con-
veyed unto Us, so is it to be deeply imprint-
ed on our Minds, for this reason above All Others,
that We may not be Unthankful to Him;
and so be Watchful over Us, and so Bene-
ficial

A Sermon preached

facial to Us: that discerning his Hand in his Own work We may with our Lips, and from our Hearts, use those Emphatical words of the Psalmist, *To thee, O Lord, do We give thanks, Yea to thee do We give thanks.*

IV. And to this we are the more strongly obliged, because according to our 4th Observation from the Words of the Text, When We receive such Blessings from the Hands of God, We derive them not from his Justice but from his Clemency; they are not such as We can of right claim, but such as God out of his Unbounded goodness to his Servants, and in regard to those gracious Promises, which He hath made to his Church vouchsafes to grant.

We have before observed, how apt the *Jews* were to ascribe unto themselves the Honour of those Performances, which were truly owing to God's Immediate power and when they were by a remonstrance the Absurdity of That pretence driven from a Plea so impossible to be supported, they then fled to Another, equally Unjustifiable and being forced to acknowledge the Interposition of God in their behalf, accounted for his peculiar Favour towards them from their extraordinary Merits above all other People and Nations. And therefore We find that *Moses* took as much pains to confute this fond Notion of their Extraordinary D

before the House of Peers.

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erts, as He did to explode the former concerning their Self-sufficiency. That they might not fallily ascribe the Victory they should gain over their Enemies, and the settlement they should make in a fruitful and pleasant Land to their own Courage or Conduct, He tells them, by whose Power this should be accomplished; Hear, O Israel, Deut. ix. thou art to pass over Jordan this Day, to go to possess Nations, greater and mightier than thyself; Cities great and fenced up to Heaven --- Understand therefore this Day, that the Lord thy God is He, which goeth over before thee, as a Consuming Fire; He shall destroy them, and He shall bring them down before thy face. --- so shalt thou drive them out, and destroy them quickly, as the Lord hath said to thee. And that they might not ascribe this Interposal of the Divine Power for the speedy Destruction of their Enemies to their own Piety or Virtue, He farther warns them against this Vain Presumption. Speak thou ver. 4. in thine Heart after that the Lord thy God hath cast them out from before thee, saying, For my Righteousness the Lord hath brought me to possess this Land --- Not for thy Righteousness, or for the Uprightness of thine Heart thou go to possess their Land --- The Lord giveth thee not this good Land for thy righteousness, for thou art a stiff-necked People in order to imprint in their Minds a deeply lively Sense of this their great Unworthiness.

A Sermon preached, &c.

ver. 26.

thiness, and to suppress all proud thoughts which might arise in their breasts concerning their Imaginary Title to God's Favour, there goes on with a great deal of plainness and force to recapitulate to them their Numerous and Heinous Sins: Sins of the same Gigantic and Enormous Size, as were the Sins of *Anak* that they were to subdue Sins sufficient to have forfeited the Love of God, and to have exposed them to the same Destruction, which He brought upon their Enemies, had not his regard to his Own Honour, and his concern to maintain the Truth of his Promises prevailed with Him to continue his Protection to that Church which his own Right Hand had planted. This was the only Plea, which their powerful Intercessor *Moses* could make to God for their behalf: *O Lord God, destroy not thy people, and thine Inheritance, which thou hast deemed through thy Greatness; which thou brought forth out of Egypt with a mighty Hand: Remember thy Servants Abraham, Isaac, and Jacob: Look not unto the Stubbornness of this people, nor to the Wickedness, to their Sin----- They are thy people, and thine Inheritance, which thou broughtest out by thy mighty Power, and by thy stretched-out Arm.*

That We of this Church and Nation, who were once overwhelmed with Irreligion and Anarchy, do now again enjoy the free Exercise of Our Holy Religion, and Our Antient

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Constitution of Civil Government; that We
are here met together to render unto God
the Tribute of Praise and Thanksgiving for
the signal and wonderful Deliverances by his
Wise and Good Providence as upon this
Day Vouchsafed to Prince and People, to
Church and State, and to all Orders and
Degrees of Men in both; that the Blessings
by the Divine Goodness then conferred on
our Fore-fathers are still continued to Us,
and that We have a prospect of their being
derived to our Posterity under a continued
series of Protestant Princes, is confessedly
owing not to any Great degree of Virtue and
Piety, for which we have been more
renowned than Other Nations, not to any Less
degree of Vice, or lower Measures of Iniqui-
ty to be found among Us, than Other Peo-
ple have been guilty of, but to the Truth and
Sincerity of that Holy Faith, which We profess,
and to God's singular Love and Favour to his
Church; who having brought his Vine out of
Egypt, and planted it among Us; having
prepared room for it, and caused it to take
Root; having sent out its Boughs unto
the Sea, and its Branches unto the River, al-
though in his just Indignation against the Sins
of his People, He for some time suffered the
Worm out of the Wood to waste it, and the wild
Beasts of the Forest to devour it, Yet in the
fullness of his Mercy was pleased once more
to look down from Heaven, and graciously to

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behold,

behold, visit, and cherish this Vine, which his Own Right Hand had planted, and that Branch which He had made so strong for Himself.

What the deplorable Condition of this distracted Kingdom was, as to Religion, after the Overthrow, and before the Restitution of the Church, I shall chuse to represent, not from the Relation of the Friends of Episcopacy, who may be thought Partial Judges in this Cause, but from the Confession of those who had been most active and forward in the Extirpation of it; from Whom We have this Remarkable Complaint.

---- When We look upon the present rueful, deplorable, and deformed Face of the Affairs of Religion, as they stand at this Day, our Spirits are amazed, our Hearts are overwhelmed. Our words are swallowed up. How shall We speak? How shall we hold our Peace? And yet where shall We pour out our Complaint.

---- Instead of an Establishment of Faith and Truth, We swarm with noisome Errors, Heresies, and Blasphemies: Instead of Unity and Uniformity in Matters of Religion, We are torn in pieces with destructive Schisms, Separations, Divisions, and Subdivisions: Instead of Piety and the Power of Godliness, we have opened the very flood-gates to all Impiety and Profaneness; Instead of submitting to the Government of Christ, We walk in a Christian looseness and licentiousness; Instead of a Reformation, We may say with Sighs, what

Enemies heretofore said of Us with Scorn, We
have a Deformation in Religion.

Now if this was the State of Religion amongst Us, after the down-fall of the Church, our Adversaries themselves, who had pulled down, being Judges) as We cannot but ascribe the Restitution of the Monarchy to the Interposal of Divine power, so may We with good reason believe, that God did the rather vouchsafe to exert his power in restoring the Ancient Government of the State, because together with That the Primitive and apostolical Government of the Church, the profession of Christ's true Religion, and the honour of his Holy Name, were, by a wonderful Complication of Mercies, at the same time re-established! For we shall form a very Narrow and Inadequate Notion of the deliverance which We this Day commemorate, if We confine our thoughts Wholly and Singly to the Restauration of an Exil'd Prince, and do not farther extend our View to those several Circumstances which Attended and Followed that Event, and which exceedingly Improved, if they did not entirely constitute the Blessing.

A Testimony to the Truth of Jesus Christ, and to Our League and Covenant; As also against the Errors, Heresies; and Blasphemies of these times, and the Toleration of them, Subscribed by the Ministers of Christ within the City of London, Dec. 14. 1647.

The Prince, whose Happy Birth, and Joyful Restauration We now celebrate, as He was the Undoubted Heir of these Kingdoms, and acknowledged to be so by those Execrable Traytors who murdered the Father, and disinherited the Son, so was He from his Infancy bred up in the Principles of the Reformed Church of England, under the Influences of his Royal Father, who was a Zealous Defender of our Faith, had long suffered as a pious Confessor, and at last died as a glorious Martyr for it: In this Religion his Father had amongst his last, dying Commands, strictly charged Him to persevere; as thinking a fixedness therein would be Necessary for His Son, and for the peace of his Kingdoms, when God should bring Him to them. In the Profession of this Faith, if any credit may be given either to his Own solemn Declaration, or to the Recognition of his People, He continued, during his Exile, Stedfast and (a) Unshaken: He did not express more Solitude for recovery

(a) If you desire the Advancement and Propagation of the Protestant Religion, We have by our constant Profession, and Practice of it, given sufficient Testimony to the World, that neither the Unkindness of those of the same Faith towards Us, nor the Civilities and Obligations from those of a contrary Profession could in the least grieve or startle Us, or make Us swerve from it. --- *The King's Letter to the House of Commons, Clar. Hist. Vol. III. p. 100.*

We have yet more Cause to enlarge our Praise, and Prayers to God for Your Majesty, that You have continued

ing his own Regal Power and Dignity, than
 for the (b) Preservation of the Protestant Re-
 ligion, the Privileges of Parliament, the Li-
 berty and Property of the Subject, and the Fun-
 damental Laws of the Land. These Valuable
 Blessings were still enhanced in their price, as
 being obtained (c) without the least Opposi-
 tion or Effusion of blood, through the Unani-
 mous, Cordial, and Loyal Votes of the Lords
 and Commons in Parliament assembled, and
 the passionate desires of all other his Majesty's
 Subjects. All these Circumstances were wise-
 ly considered by the Legislature, when they ap-
 pointed this Day, which the Lord himself had
 crowned with so many National Blessings,
 and Signal Deliverances, to be kept in per-
 petual Remembrance throughout all Genera-
 tions to come; and the Same therefore must
 be taken into Our Consideration, if We would
 celebrate this Joyful Festival in such a Man-
 ner, and with such Views, as Authority hath

shaken in Your Faith; that neither the temptation of
 pleasures, persuasions and promises from seducing Pa-
 pers on the one hand, nor the persecution and hard usage
 from some seduced, and misguided Professors of the Pro-
 testant Religion on the other hand, could at all prevail
 on Your Majesty, to make You forsake the Rock of Israel,
 the God of Your Fathers, and the true Protestant Religion,
 which You were bred, *Ibid. p. 393.*
 (c) Vid. King's Letter to the General and the Army, *Ibid.*
 79. Vid. Act of Parliament, 12 Car. II. c. 14.

directed.

directed. For had there been a coincidence of Other Circumstances of a Nature very different from, or directly Opposite to, those which We have observed; had that Prince from his Infancy been bred up in the Superstitions and Idolatry of the Church of Rome had He been strongly persuaded, that there was no possibility of Salvation to those who were out of that Church, and very slender hopes to those who were in the Communion of It, unless they did exert All their Power in reducing Others to it; had there been no probable View of his Accession to the Throne without shedding much Christian Blood, or without the total Subversion of all the Religious and Civil Rights of a Great and Numerous People; His Restoration in such Circumstances might have been a greater Miracle, but certainly it would not have been Valuable a Blessing; it might by devout and well-prepared Christians have been submitted to (when no longer to be Avoided) as a Dispensation of Providence ought to be with Patience and Resignation; but it could scarcely by any Tender and Affectionate Lovers of their Church and Country have been made an Object of their Wishes, of their Prayers, or of their Endeavours; the Day on which it had been accomplished, would probably through all succeeding Ages have been remembered, but not certainly, as the

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Happy Day is, with Joy and Delight, with Publick Praises and Thanksgivings.

By Our Presence in this Holy Place, and bearing our part in the Festival Devotions of this Day, We have declared it to be Our Sense, that the Deliverance, which We now commemorate, by whatever Subordinate Means it was brought about, was the Work of God; to Whom therefore We have offered an Oblation of Praise and Thanksgiving, with appearance of great Gladness. Whether the Addresses We have now made to the Throne of Grace have sprung from an Inward and Vital Sense of God's great Mercies to Us, or whether We have been offering a Sacrifice unto Him without an Heart, which hath always been look'd upon as Inauspicious and Ill-boding, will best appear by the future Conduct of our Lives and Actions. If We shall with Constancy and Perseverance render unto the Divine Majesty that Holy Obedience in thought, word, and deed, which We have this Day solemnly vowed; if We shall faithfully pay all Loyal and Dutiful Allegiance to God's appointed Servant, now set over Us, and to His Heirs after Him, which We have in the Oath of this Day religiously promised; if We shall in our several Stations, and according to our several Capacities, be careful to preserve that Excellent Constitution in Church

Church and State, which was this Day restored, Whole and Intire in all its parts; and be strictly upon our guard against any Innovations, which as woful Experience hath taught Us, may gradually lead to its Total Dissolution; then shall We in the Best, and most Acceptable manner express our Unfeigned Gratitude to God for the great Mercies on this Day vouchsafed to our Forefathers; then may We with full Assurance hope, that the same Blessings will by the same Divine Goodness be perpetuated to Us, and to our latest Posterity.



E I N I S

